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above this, nearly coincides in range with Baldwin's very unsatisfactory Dictionary of Philosophy. Nothing can be more welcome than this provision, the first ever made in English, of a really good philosophical encyclopædia. In this respect the scheme of the work must involve certain *lacunæ*; there is no article, *e. g.*, on Implication or on Induction, although one does not see why these headings should not be included if Inference and Judgment are. Probably the editors felt they must draw the line somewhere. But such omissions are trifles in comparison with what they give us. For, in the second place, the other feature which distinguishes this encyclopædia from everything else in English (*e. g.*, Baldwin's Dictionary or the eleventh edition of the Encyclopædia Britannica), is that there is no hack-work in it. All the articles are by first-rate authorities. The big articles (Jesus, Images and Idols, Hymns, are instances in the present volume) are minutely divided according to their branches; even the minor articles like Indigitamenta (Prof. G. Wissowa) and Italy (Ancient) (Prof. R. S. Conway) are allotted to specialists. But the thoroughness with which this principle is carried out appears sufficiently from what is said above. It is the chief reason why anyone who is interested in almost any branch of philosophy should put Hastings' Encyclopædia on his shelves.

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GERMAN PHILOSOPHY IN RELATION TO THE WAR. By J. H. Muirhead, LL.D. London: John Murray, 1915. Pp. xii, 110.

The war has made the man in the street recognise that philosophical ideas have an influence on "real life": he has seen what harm they can do; and he may conceivably be more ready in the future to admit that they are also capable of doing good. But at present the plain man is very apt to lump all German philosophers together in his comprehensive denunciation of "German philosophy," and in this book Professor Muirhead performs the necessary task of helping him to discriminate between the different tendencies of German thought in the last century. The purpose of the book is to show that the "German philosophy" which has been influential in leading to the war is not a develop-

ment of the teaching of Kant and Hegel, but forms a definite reaction against it.

In the first two lectures Professor Muirhead traces the development of idealism in Germany, showing its rise as a reaction against the materialism of the eighteenth century, and its relation to the growth of the idea of the State. These chapters give a masterly presentation of the leading ideas of Kant, Fichte and Hegel, in their historical evolution. With a deft and sure touch Professor Muirhead indicates the significant elements in their teaching, taking special pains to deny the charge that Hegel is the philosopher of the Prussian military tradition. Those who attack Hegel on this ground point to the tremendously strong emphasis which he laid on the State. That is quite true; but, as Professor Muirhead suggests, Hegel believed that the State is a moral agent, and he expressly dissociated himself from the militarist doctrine that the State rests upon force. And Hegel's insistence on the rights and claims of the State was due partly to the conditions of his time. He had lived through the French Revolution; had come to realise the tendencies to anarchism and extreme individualism involved in it; and believed that it was his duty to defend the State as "the substance of individual, family, and national life." Further, he appreciated the evils of the continued intrigues of the small German States, and he was impressed with the practical necessity of vindicating the claims of *one* State, viz., Prussia, to be supreme. These circumstances led Hegel to give exaggerated expression to his conviction of the greatness of the State, and there can be no doubt that such expressions have, as a matter of historical fact, influenced the development of views to which Hegel himself would have given no support.

In the third and fourth lectures Professor Muirhead shows very clearly how idealism was gradually obscured in Germany by the reaction which was beginning even before Hegel's death. He traces the growth of pessimism, materialism and militarism, indicating the contributions of Nietzsche, Treitschke and others to the German militarist theory of the State; and in conclusion he mentions very briefly his hopes for the regeneration of Germany's better self. He looks forward to the conversion of Germany to higher ideals and a truer freedom, as these were conceived by its own thinkers at the beginning of last century.

Professor Muirhead especially remarks on the fact that Germany started the last century with an idealist philosophy, which was adopted in this country, but almost abandoned in the land of its origin. On the other hand, the materialism and practicalism with which Britain began the century have been largely assimilated by Germany. Thus the two countries have exchanged their philosophies. But perhaps it ought also to be pointed out that the German philosophy of life in the widest sense has remained essentially the same. Our philosophy of life has also remained practically unchanged. Germany's philosophy is a philosophy of Method, emphasised in the formal categories and imperatives of Kant, the artificial principles of Fichte's *Wissenschaftslehre*, and the dialectic of Hegel, continuing to appear to a considerable extent in Germany's materialism and pessimism, and profoundly affecting the national genius, making it mechanical and even inhuman. Britain's philosophy of life, on the other hand, may be called a philosophy of "Bright Ideas": it is illustrated by her traditional sensationalism in psychology, empiricism in epistemology, particularism in metaphysics, and individualism in ethics. Method has never been congenial to the British mind; and even those Britons who have been most influenced by German idealism have been careful to extract its valuable content from the method and system in which it was set. In almost every department of life the competition between Germany and Britain has resolved itself into a conflict of Method *versus* "Bright Ideas."

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GERMAN PHILOSOPHY AND POLITICS. By John Dewey. New York: Henry Holt & Co., 1915. Pp. 134. \$1.25.

Whereas Professor Muirhead (see preceding notice) regards the ideas now dominant in Germany as offering a sharp contrast with its classical tradition of idealism, Professor Dewey holds that there has been no break. The doctrines of Darwin and Nietzsche doubtless have their followers, but these doctrines are not sufficiently in accord with all aspects of the German genius and temper to explain the unity of spirit, the devotion, and the moral self-certainty which Germany now shows. The underlying philosophy, the author claims, is still idealism, not mate-